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THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

* We see from the *Osservatore Romano* (No. 48) that the introduction of type-setting machines by one or more of the Roman printing offices has brought about a strike of the typographers. The *Osservatore* appears to take kindly to the innovation, though it has not yet introduced the machines—probably linotypes—into its composing-rooms.

* The *St. Louis Mirror* (March 15th), forecasting some important changes in the big school systems of the country, which, it says, have been decided upon by the American Book Company, deliberately asserts that "the Book Trust holds in the palm of its hand the boards of education of all the cities of the country, and can outline their actions months in advance." Has it really come to this?

* Mascagni, who has just finished the score of his new opera, "The Maskers," which is to be produced in Rome in April, has made a certain amount of talk about it in advance by dedicating it to himself. The dedication runs: "To myself, with my distinguished consideration and unchanging esteem."

The word "God" never appeared in any government act until the year 1864, when, at the suggestion of the Director of the Mint, ex-Governor Pollock of Pennsylvania, "In God we trust" was stamped on the copper 2-cent piece. Before the time "E Pluribus Unum" had been the motto. Strange to relate, "E Pluribus Unum" on coins never was authorised by law.—*Chicago Chronicle*, Feb. 8th.

THE KNIGHTS OF COLUMBUS.

A writer in the *Ohio Waisenfreund* recently expressed mild surprise at the fact that *THE REVIEW*, despite its reiterated public appeals, had not been able to get definite information concerning the character, constitution, and ritual of the Knights of Columbus, a comparatively new Catholic order which some of our esteemed contemporaries in various parts of the country are doing so much to advertise.

The only reply to our queries, from prominent members of the organisation, has been that it "is all right," but that they were under oath not to divulge the documents we asked for.

When we were in Chicago a few weeks ago, a reverend friend handed us the January number of the *Columbiad*, a journal published monthly at Boston in the interests of the K. of C. A careful perusal of this periodical did not, we are sorry to say, remove our apprehensions, but rather confirmed them.

We are told there, in the initiatory article, that the Knights of Columbus have "victoriously established" certain "principles" in the second half of the nineteenth century. These principles, we read further down, "are the three cardinal principles of the Church—Faith, Hope, and Charity." To one less enthusiastic than the *Columbiad* writer it would appear that the Church had "victoriously established" these principles long before the K. of C. sprang up in "the latter half of the nineteenth century."

The writer speaks of the Knights of Columbus as a secret order and "proudly affirms that among none of the secret orders has the spirit of charity penetrated more deeply and widely than among ours;" though he is constrained to admit, in the same paragraph, that "there have been occasions . . . when we have been reluctantly compelled to note a want of that perfect charity 'which thinketh no evil' among some of our brethren."

The general tenor of the *Columbiad* is quite in keeping with this bombastic and, in spots, rather illogical leader. The editorial paragraphs on page 10 are of such a tenor that, with the "K. of C." changed into some other initials, they might appear in the official journal of the Odd Fellows or any other forbidden secret society, without a suspicion of their Catholic origin.

The news columns of the paper contain some queer things. Under the caption "Illinois" we read that the Chicago Council "exemplified the first and second degrees on ten candidates . . . at Masonic Temple." A lecture was followed by a dance, in which more than three hundred couples took part. The "Knights" of St. John's Council at Attleboro, Mass., "held a grand exemplification of the third degree in Odd Fellows Hall." The North Adams Council, same State, "voted to hold their annual ball early in the new year." Barre Council (Vt.) "observed Ladies' night on Dec. 1st with a whist party and dance." Cambridge (Mass.) Council "won enviable distinction" in minstrelsy and comic opera.

The Brooklyn "Knights" buried a pauper because he "was a man, as men and upholders of the tenets of charity." Long Island Council No. 197 gave an old-time minstrel show with a dance, which lasted "well into the 'wee small hours.'" Allegheny Council is "rapidly acquiring an enviable record of enjoyable entertainments," etc., etc.

In nearly everyone of these reports we read of the exemplification of the first, second, or third degrees. What such an "exemplification" consists in, we can not say, but infer from an editorial note on page 11, that the "exemplification" of the third degree involves considerable "financial outlay."

Under the circumstances we are not at all surprised to learn, from the same editorial paragraph, that there is a "decrease,"—"more than proportional to the age and numerical increase of our Order,"—"in applications for membership and consequently initiations into the different degrees."

The *Columbiad*, as an organ of a professedly Catholic society, is "*piis auribus offensivum*," and a careful perusal of the January number, the only one we have thus far seen, has not increased our antipathy to this organisation, which believes in striving for its high and noble aims by such unworthy means as Masonic tomfoolery, annual balls, minstrelsy, comic opera, whist parties, and dances.

ARTHUR PREUSS.

A REMARKABLE CONFESSION.

On Feb. 25th, according to the *Chicago Times-Herald* (Feb. 26th), President Eliot of Harvard College addressed the faculty and students of the University of Chicago, taking for his subject the religious condition at Harvard University. He spoke in part as follows:

"Harvard University has long stood for freedom of thought, freedom of country, and for that freedom which is essential to all truth. Truth is written on the Harvard seal, and every motive of the schools stands pre-eminently for that same truth."

"Religion and religious meetings are voluntary at Harvard, and for thirteen years it has been that way. Before that time it was compulsory, but since 1886 every student has been free to do as he wished and free to choose whatever he desired in everything that is related to religion. Five different denominations hold services, and preachers are employed for six weeks at a time. During the thirteen years thirty men have been employed at Harvard."

"In spite of the diversity of religious beliefs there exists at Harvard a most precious relation between the preachers and the youth. There is no hesitation in asking or answering questions, and it but typifies the present state of the modern world. This century, and especially the last half of the century, has been but one great big question mark. Men are seeking for the truth. There is a constant change in religion. Not a day passes but there are new questions and new changes. No denomination to-day is what it was years ago."

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But one has not experienced a change, and that is the Roman Catholic faith."

Speaking of "the great change that is taking place" in the Protestant sects, he declared that "one source of the change was the advent of the scientists. Theological theories are changed therefore, and now everything is made by man." "Theology used to descend from heaven," he said, "but now it arises from the earth."

This is truly a remarkable confession. Nothing more discreditable to the various Protestant denominations could the head of Harvard University have said, and nothing more commendable in favor of Catholicism. The former, losing their faith in the divinity of Christ, are groping in the dark, and "their theology arises from the earth." Catholicism believes in Christ's divinity, holds the God-man as its founder and invisible head, and possesses in Him all truth; its theology has truly "descended from heaven." As Christ does not change, so the Catholic Church since her foundation has not changed a single iota of her faith. The fact, so candidly acknowledged by Dr. Eliot, has of late received a striking illustration in the case of Dr. Mivart. Surely "the advent of the scientists has not changed the faith of Rome. Those who were not conscious of this fact, could learn it from the clear and dignified letter by which Cardinal Vaughan requested of Dr. Mivart a sincere and unequivocal profession of the Catholic faith. The refusal on the part of the famous scientist was deeply regretted by all Catholics, but its consequences brought out anew the unchangeableness of our faith, the divine seal of its truth. C.

THE BARGAIN-COUNTER CHRIST.

"Two publishers have recently hit upon the same idea, viz., a publication in their respective periodicals of a Life of Christ, although neither of them authorizes this specific title," says New York *Life*. "One calls its enterprise a 'Life of the Master,' and the other 'The Story of a Young Man.'"

"These two publishers are unanimous, however, in one thing. Each desires it emphatically to be known that the subject has been treated in a reverent manner. It would seem to be a fair inference, from the fact that the publishers so urgently insist upon this, that the mere publication in *McClure's Magazine* or the *Ladies' Home Journal* of the story of the only Perfect Man might be taken in some other way. As, for instance, a mere business enterprise, a question of dollars and cents. Hence, we are assured in advance that it has been done reverently.

"The undertaking," says the editor of *McClure's*, 'was entered upon with a reverent determination to spare neither themselves nor their resources.'

"The Reverend John Watson, 'familiar to every household in two continents,' was selected for the task. The text has been read, and 'it is a work deeply reverential in feeling.' The 'Life' is, of course, illustrated by 'a series of beautiful pictures—reverent, and yet full of the reality of life in the Palestine of to-day.'

"Says the editor of the *Ladies' Home Journal*:

"In simple modern language, with a reverent hand, Mr. Howard has written,' etc.

"What these two periodicals are doing is to extend their advertising methods from

commonplace to sacred things. Mr. Bok is slighting the bifurcated skirt for the sacred garments of divinity. *McClure's* is on the same tack. They are both doing it to catch the crowd and make money and nothing else, and they are 'reverent' because it pays."

* * *

The above remarks from *Life* may be supplemented by a few, upon phases of this subject which are even more hypocritical and repulsive to all persons who possess any sentiment of reverence for religion or for religious things. The strictures of *Life* might be and should be made stronger in view of the general tendency of the time to turn everything heretofore held sacred into a scheme to get the money of religious people and at the same time whet the appetite of those who are on the look-out for means to "make game of" Christianity. Religion in business and business in religion are the delicious meat of the infidel scoffer. The publishers are quarreling over the biography of the late Mr. Moody. In the latest issue to hand of that religious paper, the New York *Independent*, there are four advertisements of "lives" of Moody. One is "the authentic life," another is the "only authorised life," another is "the memorial life." One is by Mr. Moody's son. Another is "by Mr. Moody's most intimate co-worker and the vice-president of the Bible institute of which Mr. Moody was president." All offer great chances to agents. All want agents quickly. "Send postage quick for outfit," is the cry. The public is waiting. Get in early and avoid the rush. The whole matter is simply disgusting. These lives of Moody are being rushed out to take advantage of the interest of the evangelical elements. The simple folk are to be "worked" before the great Evangelist shall be forgotten. The Christian sentiment for which Mr. Moody stood is to be turned into cash. The books rushed out in this fashion will be valueless as literature. They can give no just idea of the man or his work. They must, on the contrary, have the effect of cheapening Mr. Moody's character and work. The rush to get at the pockets of those who loved and admired Mr. Moody and mulct them of money on what a professional "crook" would call "the religious racket," is part of the same general scheme of publication which prompts certain periodicals to issue "Lives of Christ." The publisher's interest in religion is strictly limited to what he can make out of it. He wants to use Christ as a "card" to increase circulation. Or he wants to provide a book that will tempt the religious to part with their pennies.

* * *

Worse, if possible, than any of the things cited, is the scheme of the Topeka *Capital* newspaper to use Christ to advertise itself and push its circulation. The paper in question is going to let a preacher edit it for a week to show what kind of a newspaper Christ would run if He were now on earth. Once more Christ is the bait for dimes and dollars. The scheme is simply one to attain notoriety. Christ running a newspaper is the "poppy show." And everybody is expected to want to see the exhibition. The conjunction of ideas is blasphemous to all who will give it a minute's thought. The manner in which the experiment has been advertised is debasing to any gentleman's conception of the sanctity with which Christ's name should be invested. The project can not possibly have any effect but one, of making Christ, to a certain extent, absurd. What is Christ to do with a rape-

story or a tale of boodlers? Would Christ take this or that political position? What will Christ think, as one man thinks he will think, of the rainy-day skirt? The scheme drags the personality of the Saviour down to the level of a joke, out of which the Topeka *Capital* will make money. And it is all justified as work for Christ. It is no such thing. It is work for the vulgarization of man's noblest conception. It is work for the making of money out of the most sacred emotions of men's and women's hearts. It is such a thing as could be done only in crazy Kansas. How would Christ run a daily newspaper? Mr. Sheldon has a theory. Mr. Sheldon is as good a man as Christ. Mr. Sheldon will make himself, and, incidentally, Christ, more or less ridiculous, because Mr. Sheldon knows nothing about newspapers, how much soever he may know about the Redeemer. But what's the odds? The *Capital* will gain circulation and advertising. Mr. Sheldon will also gain notoriety. Who dares say that Christ will get anything from the scheme?*)

* * *

Christ scourged the money-changers from the temple. Now modern business enterprise makes Christ a catch-penny device. The Son of Man is on the bargain-counter. The Saviour of the World is put through tricks for the tickling of the multitude. Could blasphemy and sacrilege go farther?—St. Louis *Mirror*, No 51.

MSGR. MARTINELLI ON CELIBACY.

That much-heralded contribution of Msgr. Martinelli to *Harper's Bazaar* appeared in said ladies' journal on Feb. 24th. Msgr. Martinelli is made to say therein in part:

"Non-Catholics, as a rule, believe that celibacy is part of the doctrine of the Catholic Church. This error will be readily perceived by a knowledge of Gregory's action and the papal legislation which has followed it. It is entirely disciplinary in its character, and in no sense is an article of faith. It is often believed, too, that all Catholic priests make a vow of celibacy, which is also incorrect. The Catholic Church holds, as decreed by Gregory VII. and the pontiffs who have followed him, that the major Holy Orders are a ban to matrimony. This papal mandate renders the marriage of a priest, deacon, or subdeacon, duly ordained, not only unlawful, but null and void according to the Church, and in Catholic countries null and void according to the law of the land. The marriage of a priest, deacon, or subdeacon is regarded precisely in the same light as the marriage of a divorced person whose husband or wife is living. In the sight of the Church it is concubinage, and not matrimony. Those who receive the major Holy Orders place it beyond their power to contract matrimony, but, as explained before, no vow of celibacy is taken. This class of priesthood is known as secular—those who are directly under the control of the bishops, and not in the monastic orders or minor religious communities.

"The monastic orders take solemn vows of poverty, chastity, and obedience. Many of the religious take the vow of chastity and

*) These lines were written before the result of the Sheldon experiment was known. We have followed this experiment closely and will give our opinion, which is not so radical as that expressed in the above article, in a future issue of THE REVIEW. A. P.

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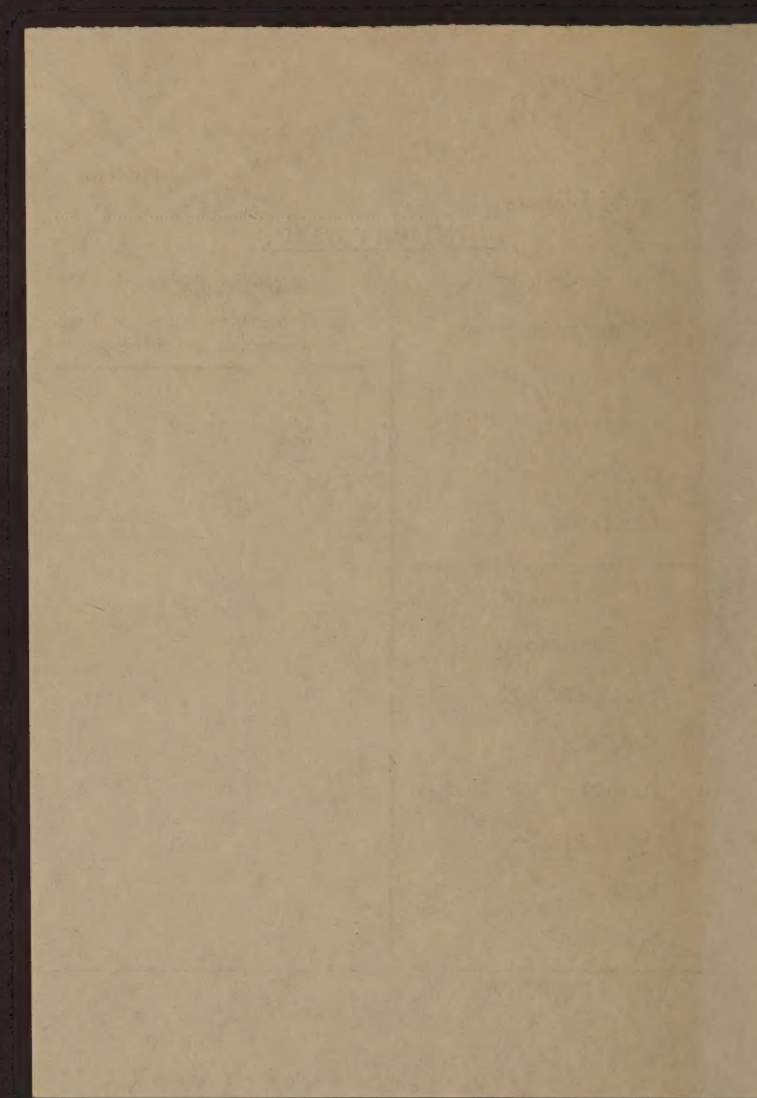
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obedience to their superiors, but do not include the vow of voluntary poverty. These are deliberate promises to God, and as such there is no power in the Church to dispense them. They are as binding on the minor degree of the sacerdotal life as on the ordained priests or the consecrated bishop. In many religious communities there is a class known as the lay brothers, who are not destined for the priesthood, but who live under the same vows. The breaking of these vows is as grievous a sin for the lay brother, who is not a priest and will never be a priest, as it is for the man who has received the sacerdotal orders. No better explanation can be given of the status of celibacy in the Roman Catholic Church. This holds true, also, as regards the vows of chastity taken by women in religious orders."

We said Msgr. Martinelli is made to say—for no one can make us believe that Msgr. Martinelli should produce himself as a hairsplitter, as is evidently the case when one pretends to establish a difference between the vow of chastity and the vow of celibacy in the case of a priest.

Next, Msgr. Martinelli knows surely as well as any properly instructed Christian, that the Church has power to dispense from vows, no matter how solemn they are, provided the right of a third person be not injured. What is said in the above article contradicts Catholic teaching.

Moreover, who can believe that the plain, unassuming Msgr. Martinelli should give vent to a sentence like this: "No better explanation can be given of the status of celibacy in the Roman Catholic Church?"

A last reason why we do not believe that the article as printed was penned by Msgr. Martinelli is, because the text Matt. 19. 12, is quoted from the King James' Version. Can it be possible that Msgr. Martinelli, to please Protestant readers, should give preference to the Protestant over the Catholic version? *Credat Judaeus Apella!*

Our impression is that either the manuscript has been garbled, or a translation has been made from a Latin or Italian MS., by one who has a smattering of either language, such as graduates from female high-schools usually acquire. And as *Harper's Bazaar*, like the rest of our infidel or indifferent papers, cares more for the coin of Catholic subscribers than for the salvation of their souls, Msgr. Martinelli's name has been made to serve as a good advertising card. Whether his personal honor is thereby injured or not, rests very lightly on the conscience of the editor (or editress?) Cardinal Gibbons is to follow with a contribution on the Blessed Virgin. So the *Bazaar* announces. What honor there can be for the "Purest Virgin" to be represented with a lot of "decolete" women, with which the pages of *Harper's Bazaar* teem, we leave to wiser heads to solve.

We repeat what we have said before: If the Catholic press is to become a power in the land, prelates and bishops must lend it a helping hand, not only by ordinary recommendations, but much more by collaboration. Whatever assistance is given the secular or religiously indifferent press, is withdrawn from the Catholic press. Bishop Ketteler once said that were St. Paul alive to-day, he would be occupied about the press. But can one imagine the Apostle of the Gentiles writing for *Harper's Bazaar*, which is at best an indifferent ladies' journal? J. F. MEIFFUSS.

THE CHURCH IN NORWAY.

Msgr. Fallize, Vicar-Apostolic of Norway, contributed to a recent number of the *Missions Catholiques* an interesting and graphic account of the progress of the Church in Norway, from which the *Annals of the Propagation of Faith*, (published bimonthly at St. Mary's Seminary, Baltimore) extracts the salient features in its issue for March—April.

Msgr. Fallize resides in Christiania, close by the "Cathedral," dedicated to St. Olaf. He has with him his secretary, who is also pastor of the Cathedral parish, and two vicars, one of whom edits a small Catholic paper, whilst the other directs a high-school for boys, numerous societies, etc. A few young priests recently arrived from their native country, are with this small band, learning the language and customs of the country before leaving for their respective posts. Thanks to the truly heroic sacrifices of converts and the liberality of foreign benefactors, the Cathedral is handsomely furnished and decorated. The services are attended by hundreds of Protestants every Sunday, for whom the beauty of the Catholic cult is often the first call of grace. Besides the church of St. Olaf, Christiania has another parish church, that of St. Halvar, an entirely new building in the workingmen's quarter. Each of the two parishes includes a district as large as a diocese, and the need of a third parish church is keenly felt, as both churches and schools are over-crowded. The parish of St. Halvar embraces the whole of the former diocese of Hamar, together with many populous towns, and throughout this vast district there is not a single priest, not even one modest chapel.

The education of the Catholic children of Christiania is in charge of the Sisters of St. Joseph's Institute, who also conduct an orphanage and a novitiate, which numbers thirty-six novices and postulants. On a low hill back of the episcopal residence the Sisters of St. Elisabeth have a large hospital, well equipped and filled with patients, Protestants as well as Catholics.

The government is now very favorably disposed toward the Catholics. In 1898 the Storting modified a bill in favor of cremation, because Msgr. Fallize objected that it wounded the Catholic conscience, and the Protestant press, instead of denouncing him, thanked him for it. The Catholic schools are everywhere absolutely free. The old laws of public charity were amended in favor of the Catholics a few years ago upon an appeal of the Bishop.—

From an article in No. 48 of the *Osservatore Romano* we see that the conversions to the Catholic faith in Norway are steadily multiplying, especially amongst the Protestant clergy and the aristocracy. Among late eminent Norwegians who have abjured the Lutheran heresy, are the theologian and pedagog Sverensen and the renowned divine and author of numerous learned works, Dr. Krog-Tonning. A. P.

The Modern Woodmen Again.

A pastor in the Northwest informs us, that on the strength of the extracts from the ritual of the Modern Woodmen given recently in THE REVIEW, he wrote in a local paper, proving the Woodmen to be a secret socie-

ty against whose members the ecclesiastical censures are pronounced. An opponent arose and argued from page xcvi of the Pastoral Letter of the Council of Baltimore, that no priest had a right to "pass sentence on any association, or to impose ecclesiastical penalties or disabilities on its members, without the previous explicit authorisation of the rightful authorities."

The famous Instruction of the Holy Office, of May 10th, 1884, sent to all the bishops of the world, distinguishes between such societies as are censured, such as are simply forbidden, and such as are doubtful. The societies of the first class are clearly designated in the Constitution "Apostolicae Sedis," of October 12th, 1869. They are: the Freemasons, the Carbonari, and those other secret or public organisations which aim directly against Church or State. The societies that are forbidden and "sub gravis culpae reatu vitandae," are chiefly those which demand of their members, under oath, absolute secrecy and obedience to secret leaders. "In the third class are a number of societies which, though it can not be ascertained whether they belong to the previously mentioned two categories, are doubtful and dangerous, both through the doctrines their founders and leaders profess, and the ways and means they employ." From these too the bishops must "deter and keep back" the faithful.

Our own Archbishop is faithfully doing his duty in this regard, as will appear from the subjoined letter which he recently sent to a pastor of the Diocese, and which was publicly read by the latter from the pulpit:

"ST. LOUIS, Jan. 9th, 1900.

"Rev. Dear Sir:—

"I have good reasons for considering the (Modern) 'Woodmen' a very dangerous society for Catholics—hence you must require all Catholics to withdraw from it.

Yours truly in Christ,

JOHN J. KAIN,

Abp. St. Louis."

This certainly decides the matter for St. Louis. In other dioceses, where the ordinaries have not yet pronounced themselves, we most certainly consider it the duty of pastors, and of the Catholic press too, to inform the people of the dangerous character of said society and warn them against it, without, of course, presuming publicly and officially to "pass sentence" or to "impose ecclesiastical penalties or disabilities on its members," a thing which the higher authorities have justly reserved to themselves, "lest injustice should be done to any association, however unintentionally."

ARTHUR PREUSS.

A correspondent of the *Independent* (No. 2,675) says he would like to see the "Omaha Tribal Prayer" (a liturgical song of the Redmen) incorporated "in some of our own devout liturgies." Why not take over a few of the Indian gods and goddesses as well? It would do much towards enriching the lean and meagre liturgy of some of our Protestant sects.

THE PROTESTANT TENDENCY TOWARD RITUALISM.

In a plea for "incense as an aid to devotion," based on the fact that it "excites a vague emotion which is plastic to the dogmatic mold," Prof. Edwin E. Slosson, of the University of Wyoming, makes the subjoined interesting remarks on the tendency toward ritualism in the sects (N. Y. *Independent*, No. 2,675):

"It is favorite fiction among Protestants that they have got rid of formalism by clipping the forms, forgetting that the people may cling to their maimed rites with the same fond tenacity and lack of reason that others show toward their more elaborate ritual. They have been more successful in making their rites barren and unæsthetic than in abolishing ritualism. Iconoclasts are always in danger of becoming worshipers of iconoclasm. If, as it seems, the pendulum is now swinging the other way, and there is a general tendency in all the churches toward ritualism, or, as it is termed in its mild stages, 'enriching the service,' it is well to consider what elements are most important in a sensuous ceremonial, and why they are used.... If a man does not respond to an appeal to his reason, it is permissible to approach him through the senses. The nerves are easily reached and lead to the brain. If 'religion is morality touched by emotion,' we have a right to use the most efficient means of getting this magic touch that brings the dead to life."

Every well-instructed Catholic will recognize the kernel of truth in these reflections. How common sense and experience does bring back many modern Protestants to the ancient truths and practices of the Catholic Church!

CRITERIA FOR DISTINGUISHING GENUINE FROM SPURIOUS INDULGENCES.

The Congregation for Indulgences and Relics has given out, in a recent general decree, a number of criteria for distinguishing genuine indulgences from the spurious ones so frequently found now-a-days, especially on pictures and leaflets which contain apocryphal prayers and unapproved devotions of various kinds. "In order that the enemies of the Church be no longer enabled to slander her and despise the heavenly treasure of indulgences," the Sacred Congregation lays down the following rules:

1. All those indulgences contained in the latest collection (*Racolta*) published by authority of the S. Congregation itself (of which, we believe, there is also an English edition), are genuine.

2. Indulgences not found in that collection, or granted after the same was printed, are to be accepted as genuine only if the original of the grant has been acknowledged by the Congregation.

3. Genuine are, furthermore, all indulgences granted to religious orders, congregations, confraternities, pious societies, single distinguished churches, holy places, and for objects of devotion, such as crucifixes, medals, rosaries, etc., if they are contained in the respective summaries approved by the S.

Congregation or published by its order or with its permission.

4. All indulgences, general and special, which are given in books, or on leaflets or pictures, without the approbation of a competent authority, must be considered spurious. Such approbation can be granted only upon close examination and must in each case be expressly stated.

5. All indulgences of a thousand or several thousand years are spurious.

6. Plenary indulgences attached to very short prayers, excepting those for the dying, must be received with suspicion.

7. All those alleged indulgences are to be esteemed spurious which circulate on printed or written leaflets and cards or in booklets wherein extraordinary indulgences or graces are promised on the strength of silly or superstitious tales and uncertain revelations, or under illusory conditions.

8. Leaflets and writings of every sort, wherein the faithful are guaranteed the release from purgatory of one or more souls by the recitation of some prayer, must, like the indulgences attached to them, be rejected as spurious.

9. To the category of spurious or at least extremely doubtful indulgences also belong those of very recent date, if they extend to an unusual number of years or days.

Our source for the above synopsis is the Cologne *Volkszeitung* (No. 208A). It is not necessary that we point out the opportuneness and importance of the decree itself and urge the careful application of the criteria it enumerates.

ARTHUR PREUSS.

OUTCROPPINGS OF "AMERICANISM."

Here is the latest contribution to this standing chapter, from the editorial page of the *Memphis Catholic Journal* (March 17th):

"The New York *World* says that the Christian Brothers have not abandoned hope of gaining some modification in the Roman decision relative to the teaching of classics. Archbishop Corrigan is preparing to leave on his ad limina visit to Rome, and it is thought that the entire controversy will again be reopened. With the Archbishop in Rome will be Bishop McDonnell, of Brooklyn, and many other prominent bishops and archbishops of the country. The Christian Brothers have many strong advocates among these ecclesiastics, and the weight of their influence will be directed toward gaining some modification of the decree—at least an extension of time in its enforcement. The leaders of the Jesuits, however, are powerful in Rome, and it is thought that their influence will prevent any further change in the decree.

"The *Journal* does not believe that the question will again be opened, nor do we believe that the American archbishops will desire to continue bobbing their heads against a stone wall. The Jesuits seem to have the ear of the Vatican and the Brothers must gracefully submit. If the good Brothers had less piety and erudition and more straight-out American spunk, things might be different."

IS M. BRUNETIERE A CATHOLIC?

We find in the *Courrier de Bruxelles* (March 3rd) the text of an address delivered by M. Ferdinand Brunetiere at Besancon, before the Society of St. Thomas Aquinas, in response to some flattering remarks made by His Grace the Archbishop of Besancon.

M. Brunetiere said he had undertaken his fight against the exaggerated individualism rampant in France, prompted by his conscience at first, and by love of the truth, which he saw imperilled: "Then I raised myself higher. I saw that it was my duty not to retire into the tower of ivory while the battle was on. And by and by, among all the things I learned from the school of Bossuet, I found out what Catholicism really is. . . . And independently of every personal idea, the fact that Catholicism and the grandeur of France were two things so closely intertwined, was enough for me to declare myself Catholic. And since then, the more I have studied, the more I have seen, the longer I have lived—the more I have risen above the trials of the present and the more I have called myself Catholic, with greater authority and conviction than ever."

This is as good a translation as we are able to make of the most Catholic declaration we have ever heard from the much-lauded French critic; and it still leaves us unsatisfied as to the real state of his soul. For to "call oneself Catholic" is not all that is necessary; if it were, W. H. Mallock and many another modern savant would have 'verted long ago.

ARTHUR PREUSS.

EXCHANGE COMMENT

The *Inter-Mountain* (formerly the *Colorado Catholic*) has just learned that the *Osservatore Romano* is really no official organ of the Holy Father at all, and in its edition of March 10th thus pokes fun at our venerable and staid Roman contemporary and incidentally at a few quasi-episcopal-organs in this country:

"In future, therefore, the *Osservatore Romano*, when spoken of as the 'official' organ of the Vatican, must be considered so only in a Pickwickian sense. As the Cardinal Secretary of State points out, one column alone is to be official. We presume that is the column which corresponds to the column in some of the official organs in America, which scrupulously announce to the faithful that the 9 o'clock Mass on Sunday will take place at 9 o'clock and that Sunday school occurs on Sunday. The poor *Osservatore Romano*! No longer shall it glory in diplomatic mystery!"

* * *

In a somewhat lengthy but thoughtful and timely contribution to the question of Catholic society federation, the *St. Paul Wanderer* (March 14th) deliberately expresses the opinion that the chief obstacle in the way of this useful movement is the fact that most, if not all, of our Catholic organisations are not much more than mutual insurance companies. "Insurance has been made the marrow of our Catholic societies; it has been made the pillar on which they rest. If this pillar falls, the whole skyscraper will tumble. While it can not be denied that in this country, where the State does not provide accident insurance, old age annuities, etc., sick benefits and mortuary funds are an absolute necessity, they should not have been made the chief thing. As it was, one society grew up after the other, each distinguished from the others mainly by its system of insurance. Thus a spirit of ex-

ternalism and secularisation crept in, and the members forgot that their real duty was to battle for something sublime, something holy; the culture of the inner life, without which external rights and goods are valueless, was out of the question. The natural consequence of this business rivalry were collisions and uncharitable encounters. 'Fratrem odisti et nescisti—You hated your brother and knew it not,' as St. Augustine says. As long as this state of things continues; as long as every member seeks himself and every society its own interests, instead of the things of God; as long as the various organisations watch their respective successes with envious eyes, entirely oblivious of the higher aims of Catholic association, a federation of our societies on a large scale is entirely out of the question."

* * *

We are very glad to see Rev. Dean W. Hackner again turn his trenchant pen to journalistic uses. In the *Wanderer* (March 14th) he calls the attention of the *Catholic Citizen* to the fact that the species "heresy hunters" exists not only in America, but also in England, where it numbers among its prominent members even a prince of the Church—Cardinal Vaughan, who recently went for Dr. Mivart with a sharp stick.

* * *

A writer in the *Chicago Katholisches Wochenblatt* (March 14th) says that those Irishmen who profess their faith before all the world by celebrating St. Patrick's Day stand infinitely higher than a certain class of Germans who indulge in a veritable worship of such men as Goethe, Schiller, and Humboldt. He thinks the German Catholics ought to devote more zeal to the cult of their great patron Saint Boniface.

* * *

Rabbi Spitz declares in his *Jewish Voice* (March 16th) that while he can not consistently take the subject for discussion into his pulpit, he is hand and glove in sympathy with the local movement against the wine-rooms, which lure so many young people to ruin. That is, in our humble opinion, the only correct position to take for any minister of religion, though a few of our Catholic pastors have deemed it wise to go farther.

* * *

Under the rather ill-chosen title *Dominicana*, the Dominican Fathers on the Pacific Coast have established a new monthly magazine, of which the first (March) number has reached us. It says it will try to be not only an earnest laborer in the cause of all the interests of the Dominican Order, especially those that are centered in the work of their Third Order, in the Apostolate of the Rosary, in the crusade for the honor of the Holy Name, and in the Angelic Warfare; but also a vigorous exponent of Catholic intellectual life generally. Among the contents of the initial number we note the first installment of an interesting study of the Dominican missions in the Philippines and a very superficial and unsatisfactory article on St. Thomas Aquinas. The editors will have to improve the intellectual calibre of their magazine considerably to make it worthy of the general support they so confidently expect.

* * *

The *Catholic Telegraph* agrees with us in our criticism of *Donahoe's Magazine* (No. 52, p. 8). It says (March 15th):

"If the business manager of *Donahoe's Magazine* is allowed to continue his present

course of carrying the dishonest advertisements of 'fakes,' that publication will soon lose all its respectable clientele. The March number contains at least a half dozen very objectionable advertisements, one of which proclaims to the world the thaumaturgical feats of a divine healer by the anomalous name of Truth. Mr. Truth, whom the advertisement pictures with a beardless face and clerical garb, claims to be able to cure all manner of human ills at any distance by *divine power*. The ad. is positively blasphemous, and we are surprised that a magazine of the standing of *Donahoe's* and circulating, as it does, almost entirely among Catholics, should give its aid in fostering schemes of deception. The March number contains also a number of advertisements of hypnotic frauds."

Francis Truth, the "divine healer," by the way, was arrested on the 15th inst. in Boston, charged with using the mails for fraudulent purposes. According to the Associated Press report, "a large amount of mail matter was seized by the officers, and after Truth had been taken away, a thorough search of the premises was instituted. The place was elaborately fitted up. On the first floor, in one room, there were at work a dozen girls, typewriters and copyists. In the next room there was a printing press, which turned out circulars and the magazine known as *The Divine Healer*. In all, there were twenty-three girls employed to look after the extensive correspondence. The warrant for Truth's arrest was issued at the solicitation of the District Attorney's office.

"It is said that Truth's home is in California, and that his business has brought him in \$30,000 a week regularly."

ARTHUR PREUSS.

EDUCATION.

AN IMPORTANT DECISION REGARDING NON-CATHOLIC PUPILS IN CATHOLIC ACADEMIES.

In the daily *Soleil* of Quebec (March 10th) we find a report of a recent important decision of the Congregation of the Holy Office which must have escaped us in our Roman exchanges.

The Sister Superior of a girls'-academy had received into her institution three Protestant girls, whose families had agreed that they were to be treated exactly like the Catholic pupils, to assist at Holy Mass, attend instructions in catechism, etc. Later on, more Protestant girls applied for admission to the academy under the same conditions, but it seems the Sister Superior got some doubts as to the advisability of her previous decision and applied to the Roman authorities for guidance in the matter. The Holy Office thereupon laid down the following wise rule:

"The three pupils already received into the academy may be tolerated there, provided their presence involve no danger for the Catholic girls,—a point to which the attention of all the teachers must be earnestly directed. As for the admission of other Protestant applicants the question is to be answered in the negative if they are to be boarders (internes); while if they apply for admission as day-scholars (externes), recourse must be had in each case for permission to receive them. Only the daughters of apostates are to be rigorously excluded under all circumstances."

This decree bears date of Dec. 6th, 1899, and it would be interesting to know for cer-

tain—which we are strongly inclined to assume—whether it is of universal application. If we are rightly informed, many of our Sisters' academies in the U. S. receive Protestant pupils as boarders without the least scruples.

L. BIENVILLE.

CONTEMPORARY RECORD.

A MOTHER'S PROTEST AGAINST TEMPERANCE TEXT-BOOKS.

Mrs. Jessie Willard Bolte, of Winnetka, Ill., a relative of Frances E. Willard and member of the school board of her home town, enlivened the morning session of the National Educational Association meeting at Chicago on March 1st, by a few incisive and timely remarks.

A discussion was on regarding Prof. Atwater's criticism of the text-books used in the public schools dealing with the physiological effects of alcohol, and the representatives of the Women's Christian Temperance Union were having things all their own way, when, according to the *Inter Ocean* (March 3rd), Mrs. Bolte, "a bright-faced woman," rose in the back part of the hall and asked permission to speak, which was granted her by the chairman, although she was not a member of the congress.

Mrs. Bolte introduced herself by saying that, while she could not claim to be a member of the teaching profession, she had four children and thought motherhood was a good profession. This put the body in good humor and everybody listened eagerly to her remarks.

"I speak," she said, "from a mother's standpoint. The population of Winnetka is probably 2,000, and 600 of these are children, showing that the place is settled by people who go there to bring up their children out of sight and hearing of the vice and immorality of the city (Chicago). We have lots of fine trees and beautiful flowers, and our children look upon these instead of looking on the saloons and drunkards of Chicago. Some of our children have never seen a drunken man more than once in their lives."

"Now," she added, "my children go to school and are compelled to study the horrid books on alcohol and intemperance which Miss Willard and the W. C. T. U. have foisted on them by the Illinois law. These books contain descriptions of drunkenness and a lot of repulsive cuts of nude men with no organs but stomachs and livers. This puts ideas of vice into the minds of our children, which they would otherwise never have had at all, and in that way does them an irreparable harm. I have all due respect for the women of the W. C. T. U., who, I do not doubt, mean to do right. But they are not pedagogical experts, and, in fact, do not know what they are talking about."

Mrs. Bolte then branched off to the merits of the temperance reform, and indicated that she thought it was a vastly overrated movement.

Her last sentence brought down the house: "It is my belief that for every 1,000 people killed by the whiskey-bottle, there are 10,000 killed by the frying-pan."

It is the part of an emperor not to fear liberty of speech; the part of a priest to say what he thinks.—St. Jerome.

SCIENCE AND INDUSTRY.

THE KILLING OF WEAK AND VICIOUS OFFSPRING—A LOGICAL CONCLUSION FROM EVOLUTIONISM.

No. 51 of THE REVIEW reproduces an article of the Providence Visitor regarding the horrible proposal of a certain Dr. McKim to inflict upon weak and vicious offspring a gentle and painless death. In conclusion the Visitor says: "Faithless as our age is, there is still enough of vital Christian feeling left to ensure for this proposal the full measure of reprobation which it deserves."

Possibly this is so. But have thousands and thousands a right to be horrified at such an insinuation? Dr. McKim proposes to kill only such offspring as will most certainly be wretched in body and soul and become a danger to the State and society.

But how many of those who profess to be horrified at this proposal, are guilty of a crime which is of like, if not of greater immensity, by killing that of which they do not know at all whether it will be wretched and vicious?

Moreover, what reasons have they to scoff indignantly at the doctor who maintain evolution to be a proven fact? (and they are not few even amongst Catholics). They are simply not so consistent as the defender of this proposal. He has at least logic in his favor. His conclusion is a perfect ratiocination, presupposing that the antecedent is correct. For if Darwinism be true, if the two great laws of evolution, "improvement by heredity" and "survival of the fittest," the very basis of Darwinism, be true, it necessarily follows that man has not only the right, but the duty to improve his race, by acquiring for himself continually new and improved properties, by transmitting these improvements to his posterity, or if one of them should be stubborn enough not to develop some during the period of gestation, to punish him by a gentle death and thus to provide that only "the fittest survive." Evolutionists therefore will surely find nothing to blame in the proposition of the learned Dr. McKim, except that he only holds it permissible to kill weak and vicious offspring, while we should think that from the evolutionist standpoint, it is even a duty. To be consistent, they even ought to suggest to the different States laws which, à la Sparta of yore, will effect that only such offspring survive which lets parents hope that it will be morally good and bodily sound. Why should not the following paragraph be adopted:

"Upon the birth of a citizen the county physician and a county phrenologist (which office must yet be provided for) must be called in to examine closely the newcomer. If his bodily health is good and his bumps indicate good moral character, he or she may be permitted to survive; else send them 'ad inferos,' it is better for them and the State."

We wonder that nobody evolved this eminently scientific plan yet. Dr. McKim deserves credit for being the first man who has the courage to draw the practical conclusions from the modern theory of life. He is worthy of taking his place side by side with Darwin, who first rid humanity of the prejudice that man was a favored creature of the Godhead and had a claim to special devotion.

M—r.

OPEN COLUMN.

1. Correspondents should give their name and address (not for publication if they so desire.)
2. We can not notice anonymous communications, unless they are unusually absurd.
3. The editor of THE REVIEW does not hold himself personally responsible for the opinions and sentiments expressed in these communications.
4. Communications exceeding two hundred words will not be printed except for special reasons.

A TEACHER WANTED.—A teacher is wanted for a public school in a thoroughly Catholic district in S. Missouri. The public school session is four to five months (salary \$80 \$85), followed by a two to three months' term (instruction in German and English) parochial school. Only a Catholic need apply, and it is desirable that he be able to take charge of the little church choir and play the organ on Sundays. Apply to THE REVIEW.

PRIMITIVE MAN.

TO THE EDITOR OF THE REVIEW.—Sir:

A correspondent in No. 51 tried to give a Catholic interpretation to Bishop Spalding's phrase—"Immoral conduct is a mark of retrogression toward the life of primitive man." The intention was praiseworthy, but the attempt itself, it seems to me, failed completely. If the question, in what manner the mental and moral degradation of man followed after the fall, is and "remains a moot-question among theologians," and if the Church, as every one knows, has not pronounced on it in any way whatever, it is difficult to understand why, as your contributor maintains, the theory of a sudden maximum of degradation "far worse than that of the lowest savage to-day, is to give a clearer and fuller recognition to the teaching of the Church regarding the nature of the fall, than is implied in the opposite theory of a gradual process of degradation." Accordingly, it is difficult to see how "the words of Bishop Spalding admit of an interpretation which is even more Catholic than the opinion of his critic on the point in question would appear to be."

True, "the language of a Catholic author should be interpreted in a Catholic sense whenever it is possible to do so." The question, then, is simply this: Is the phrase of Bishop Spalding capable of a Catholic interpretation? The term "primitive man" is a technical term of modern science and is universally used by scientists of the evolutionary school to denote the first race of men who are supposed to have been evolved from subhuman beings. This is practically the only meaning the term has,—at least I have never found it used in another sense. In this sense, however, a Catholic writer evidently can not speak of "primitive man." In what other meaning might the term possibly be used? Primitive man etymologically means the first man or men making their appearance on earth. In this sense, according to divine revelation, Adam and Eve are to be understood,—of course, in their primitive or original condition, viz., in the state of original justice and happiness before the fall. Etymologically, therefore, the expression "primitive man" can not be applied "to the race at large after that most tremendous of catastrophes," but only to Adam and Eve before the fall. In this sense, however, one can not speak of "retrogression" toward the life of primitive man. Accordingly, the phrase in question has for all readers acquainted with modern views on man's origin, but one meaning, and admits, according to all laws

of exegesis, of but one interpretation, viz., in the evolutionary sense; this all the more as the expression "mark of retrogression" is by itself no less peculiar to the evolutionist vocabulary than the term "primitive man."

6.

LITERATURE.

BIGOTRY IN OUR MAGAZINES.

We hear it sometimes stated that bigotry has not yet died out in our free country. It would not be difficult to make a copious collection from the American magazines to illustrate this statement. The other day we came across the following in the famous *Chautauquan* (Jan. 1900, page 354):

"Some very lively work is doing by the Roman Catholics in the effort to retain control of the people in our new territorial possessions. The incentive for it comes not from the Roman Curia, but from the organization of American archbishops. The common Protestant conception of the Roman Church is a perfect hierarchy, which runs without friction because the minor parts of it dare not speak or act save as machines. The real Roman Church is a cauldron of cross-purposes, and church discipline is sufficiently strong to keep pros and cons from Roman and Protestant public alike. Rome has been exceedingly loath at this time to act in any manner which might offend broken Spain. Traditions are strong forces oftentimes. It has only been the positive action of American prelates that has brought the Roman Curia to permit changes, and this because it has been told that something must be done or the Roman Church in these new possessions could not be saved."

The *Chautauquan* contains on the same page two more paragraphs against the American archbishops. It is pretty difficult to make out the real accusation of the passage quoted: whether Rome is blamed for not offending Spain or the American archbishops for not allowing many millions of Catholics to fall a prey to Protestant emissaries and mischievous politicians. At all events, such words of religious intolerance grate on the ears of every true American. What is liberty, anyway?

M.

"QUO VADIS?" IN ITALY.

Sienkiewicz's much-discussed story "Quo Vadis?" is just now the topic of literary and journalistic circles in Italy, in consequence of an Italian translation of the book recently published. We are glad to note that the view taken of it by the soberest and ablest Catholic critics agrees entirely with that expressed in THE REVIEW at the time when the book was popular here. The Rev. P. Pavissich, in a lecture at Genoa, of which we find a synopsis in the *Osservatore Romano* (No. 44), branded it as "sensual and pornographical," adding that, to extol the sublimity of Christian civilization as compared with the pagan, it is not necessary to delve in the mud, and to exalt the purity of Mary, one need not set up beside her blessed image that of a shameless Venus. And the *Civiltà Cattolica* declares (Quad. 1,191) that, 1, this novel of Sienkiewicz can not be safely read, especially by young people, and, 2, in consequence of this grave defect, it can not, despite its good argument, be reckoned among the good books. The *Civiltà* pleads for an expurgated edition of "Quo Vadis?"

A. P.

CURRENT LITERARY NOTES.

—A recent note in the *Pittsburg Observer* brought out the information that a Catholic prayer-book for the blind, in the Point system, can be had from the American Printing House for the Blind at Louisville, Ky. The same house has in its catalog also a Point edition of the Catholic catechism, another in Line Letter, and Card. Gibbons' book, "The Faith of Our Fathers," in Point. A *Weekly Review* for the blind is published, in the Point system, by a Mr. Geckel in Milwaukee, for two dollars per annum.

—Our German Lutheran brethren, who are relentless in their warfare upon all secret and semi-secret societies, have published another pamphlet—this time in English—on the dangerous character of the Modern Woodmen and the allied lodge called Court of Honor. It is entitled "The Principles of 'Woodcraft' and 'Court of Honor' Weighed and Found Wanting," by H. E. Jacobs, Pleasant Plains, Sangamon Co., Ill." The brochure comprises 64 pages and may be had directly from the author for ten cents.

MUSIC.

ST. ALPHONSUS AS THE PATRON OF CHURCH MUSIC REFORM.

A book of more than passing interest to all who have at heart the needed reform of Church music, has lately been published by the well-known firm of Liethielleux in Paris. It is entitled: "*St. Alphonse de Liguori musicien et la reforme du chant sacré, par le R. P. B. Bogaerts, rédemptoriste.*"

Father Bogaerts brings out the fact, more strongly than the Saint's biographers have hitherto done, that the founder of the Redemptorist Order was a composer of no mean ability, and that, penetrated by the Apostolic spirit, he zealously put his musical talent, like all his other gifts, to the service of God and the salvation of souls. He sets him before us in his triple role as the restorer of congregational singing, as the restorer of the liturgical or plain chant, and as the wise and moderate arbiter in the differences that arose in his day between the advocates of the plain chant on the one hand, and of figured church music on the other.

His thesis, which he develops with an array of strong and impressive arguments and a very practical conclusion, may be briefly stated as follows:

St. Alphonsus was really a reformer of Church music: in his own diocese in Italy he restored the true chant of the Church, the Gregorian; a real Doctor of the Church, he marked out for figured music its role in the sacred liturgy and the conditions under which it must develop if it wants to remain faithful to its high mission; joining example to precept, he himself taught a number of composers how all the resources of modern art can be made to serve piety and the most exalted religious sentiment, without impairing the gravity, the supernatural calm, and the simplicity which essentially belong to Christian, and especially to Church music.

Father Bogaerts formulates his conclusions thus:

"There is preparing in Italy a great musical reform:—witness the series of magnificent episcopal pastorals, wherein lucidity of doctrine is combined with disciplinary vigor, and the eagerness with which numerous

musicians are already working along the lines marked out by the bishops. . . . In this general movement in favor of the true sacred chant, what is more natural than that our eyes should turn towards St. Alphonsus, as the guardian angel of the great work under weigh, and to look up to him as the protector, the model, in a word, as the patron of musical reform?"

Father Antoine Dechevrens, S. J., in a notice of Pere Bogaerts' book in the *Paris Etudes* (tome 82), observes:

"Some will perhaps see in these arguments and in this conclusion an inclination to slightly exaggerate the role of St. Alphonsus and his influence on the reform of Church music. Possibly there is some justice in this view; but the qualifications of the Saint should not be underestimated; and if it pleases the Holy See to fulfil the wish of the author, the cause of the unity of the liturgical chant and of the dignity of religious music could not have gained in Heaven a better protector nor one more naturally apt for this high office."

ARTHUR PREUSS.

RELIGIOUS WORLD.

. . . . The *Koelnische Volkszeitung* (No. 202) chronicles the death, at Quaracchi near Florence, of Rev. P. Hyacinth Deimel, Ord. Min., who, since 1873, was one of the chief editors of the new edition of the works of St. Bonaventure and in this capacity visited nearly all the great libraries of Europe.

. . . . The venerable Bishop Ignatius von Senestry, of Regensburg, Bavaria, in his Lenten pastoral, refers to the groundless distinction often made now-a-days by Protestants and infidels, aye even some (Liberal) Catholics, between "Catholic" and "Ultramontane." He says: "We hear and read it every day—'We only want to combat the ultramontane exaggerations and encroachments;' but ridiculing and insulting the so-called ultramontanes, is tantamount to despising and abusing the true and positive Christianity."—There are a few among our Catholic exchanges which might profitably ponder this episcopal utterance.

. . . . The candidates so far mentioned in the public press for the archiepiscopal see of Dubuque, are: Msgr. Keane, Bishop Cosgrove of Davenport, Bishop Spalding of Peoria, and Rev. Dr. J. P. Carroll, Rector of St. Joseph's College, Dubuque. We do not learn whether the tern has already been sent to Rome.

. . . . At Toulouse, France, Pere Didon, the celebrated Dominican preacher and author, died suddenly on March 12th of apoplexy.

. . . . The *Evening Post's* Manila correspondent writes: "In this matter of the priests, of one thing I am assured, and that is that for every acceptable priest established in the islands, one hundred soldiers may be withdrawn with safety."

As a matter of purely political economy, there is a hint in this statement worthy the attention of the authorities at Washington.—*Freeman's Journal*, March 10th.

. . . . The Rome correspondent of the *Catholic Standard and Times* (March 17th) writes to his paper under date of Feb. 27th: "Is it really to be that the Catholics of America are going to let the 'inferior races' monopolize the participation in the jubilee? Rome is crowded

now with visitors and pilgrims, but only bishops and priests come from the United States. Let it not be said a year hence that the laity had to stay at home and brag that they were the best Catholics in the Church."

. . . . The pastor of a Protestant church in Poughkeepsie, N. Y., has been forced to resign. Some of the more influential parishioners feared he would bring disease germs among them because he spent so much time among the sick poor. It is said that "the church is one of the most fashionable in Poughkeepsie."

. . . . The *London Catholic Times* says the report on classics in the Christian Brothers' schools in the United States was written by Cardinal Satolli.

. . . . It is a curious coincidence that the Catholic Cathedral in this city is dedicated to St. Paul and the Protestant Cathedral to St. Peter. Our neighbors usually fight shy of the Prince of the Apostles. But as we had St. Paul, they had—Hobson's choice.—*Pittsburg Observer*, March 15th.

. . . . Brazil will have its first national Catholic congress in May. It will meet on the 24th in Bahia, under the auspices of the entire hierarchy. The chief laborers in the work of unifying the Catholic forces in that extensive country are Rev. Taddei and Bonanni, both Jesuits. The German Catholics in the Southern provinces, as our readers are aware, have already held several very successful provincial congresses.

. . . . During the past year 158 pilgrimages brought 160,000 pilgrims to Lourdes, according to the *Osservatore Romano* (No. 46). In this figure, however, are not included those who came alone or in small groups. Altogether, it is estimated that the shrine was visited in 1899 by some 700,000 persons.

TOPICS OF THE DAY.

A PSYCHOLOGICAL STUDY OF JURORS.—In a psychological study of jurors made recently by a Hartford physician, the following odd record of the experiences of a juror is set forth: He was a carpenter of more than average intelligence, who put down his impressions each night. The first day he was impressed with the magnitude of the case. He did not sleep the first night, for the reason that four men occupied one room. The second day he tried to remember all that the witnesses said; was very weary and went to bed early. The third day his head ached, and he could with difficulty follow the testimony. The fourth day he was astonished to hear opposing evidences; his head ached, and he felt weak and nervous; his appetite and sleep were broken. The fifth day he gave up all efforts to follow the testimony. The other jurors began to complain of the food and sleeping-rooms. Foolish stories were told, and card-playing and personal boasting filled up the evenings. They all longed for the end. On the sixth day the case closed. The arguments seemed very dull and wearisome. He felt sick and his interest in the case died out. In the jury-room no discussion took place; when they found the majority was for a verdict of "guilty," most of them followed the majority. Two of the minority refused to vote for over a day, except in favor of the prisoner. Finally, one of these men was accused of having some personal object in voting for the prisoner, and after a short alterca-

tion he changed, and the other man followed him, and the verdict of "guilty" was agreed upon.

It is well known that Christmas Day was not celebrated by the Puritan Fathers. At an early date a law was passed by the Massachusetts General Court for preventing disorder arising from "observing such festivals as were superstitiously kept in other countries, to the great dishonor of God and offence of others;" it was, therefore, made a finable offence to observe "any such day as Christmas or the like, either by forbearing labor, fastings or any other way." This law was not repealed until the year 1681.—*N. Y. Sun*, Feb. 18th.

Dr. Brownson hated heresy as the deadliest of sins; and, like the great Bishop of Boston, who opened to him the door of the Church, he deplored the pusillanimity and liberalism of American Catholics. Some who seemed to love peace more than truth blamed him for what they considered harshness in dealing with Protestants; but he knew his countrymen too well not to be convinced that a disposition to conform to prevailing modes of thought, and to throw off whatever might appear exclusive or rigorous to outsiders, would have the effect of making them distrust the Church and his own sincerity. He realized as few others could the danger of minimizing Catholic doctrine and the necessity of strong and decided speech. "Not the severity of reason, but the severity of passion must be avoided."—*Ave Maria*, Jan. 20th.

How true again: "Video meliora proboque, deteriora sequor." J. F. M.

A man of letters who visited Washington recently appeared at but one dinner-party during his stay. Then he sat next to the daughter of a noted naval officer. Her vocabulary is of a kind peculiar to very young girls, but she rattled away at the famous man without a moment's respite. It was during a pause in the general conversation that she said to him: "I'm awfully stuck on Shakespeare. Don't you think he's terribly interesting?" Everybody listened to hear the great man's brilliant reply, for as a Shakespearian scholar he has few peers. "Yes," he said solemnly, "I do think he is interesting. I think he is more than that. I think Shakespeare is just simply too 'cute for anything.'"

If faith in immortality, in a future life, is but folly, how could it ever arise or be believed? How is it that we do not gaze on earth, happy as the cattle? that amid the earthly din and bustle of life there is a yearning in the heart of man as the yearning after a beloved home? How could it happen that the greatest and deepest minds of all ages clung to this belief; that the noblest natures and purest souls professed it enthusiastically? What does it mean, when in fall and spring we behold the flights of the birds, we also feel drawn to another country? when in the evening we raise our eyes to the sparkling stars of the sky that is so far, so high above us, our heart widens and yearns as if it wished to leave the body, to seek beyond the oceans its tearless home? It is the soul bearing witness that we live in exile, destined for a better home.—Bishop Ketteler, *Pfuehl's Life*, I, 170.

"THE STANDARD OF THE WORLD."

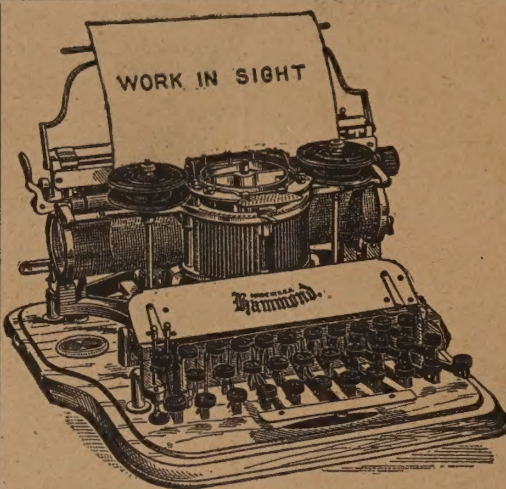
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